1: Nachtigall --46 E-5 (1952-1953) 1955 SC15 Paez SC15

/126 cont./

433 only on the basis of knowledge about their rites, ceremonial acts, mythology, cultic preparations, or festivals of thanksgiving.
433 This is difficult in view of the great cultural poverty of the Paez,
241 but it is noteworthy that nothing connected with agriculture or
[233] with cattle-raising reveals any kind of cultic relationship.
Neither during sowing nor harvesting was I able to observe or
[224] learn of any kind of typical agricultural rites, whereas in connection with hunting, now economically unimportant, a number of precepts and prohibitions surround the hunter before and after his hunting.

a) Agriculture

● 243 The chief crop in the Calderun region, as among the Paez
191 generally, is maize, which was at the same time the most im-
114 portant cultivated plant and the basic food of the American peoples from Patagonia to Canada in pre-Colombian times. To this day the discussion about its culture-historical origin has not come to an end. Formerly Central America was regarded as the original land of its cultivation. On ethno- /127/ botanical grounds and plant-geographical investigations, K. Birket-Smith (p. 32) assumes that the original land of maize cultivation is not Central America, but northern South America, since, according to the more recent botanical discoveries, the original form of maize is believed to have been found in the form of the pod corn (Zea mays tunicata) of the Andean countries. Not to be left unmentioned are the voices which most recently have argued for an Asiatic origin of maize, as well as of cotton (Zerries, 1952, pp. 104/5).

If we compare these hypotheses about the origin of maize with the first authenticated reports about its occurrence in America, we find as the oldest date the year 1493, when Columbus had already brought maize to Europe from his first journey across the ocean. As early as 1525 maize was extensively cultivated in the fields of Andalusia (Schweinfurt, pp. 514 f).

P /127 cont./

241 Maize cultivation, like every other kind of tillage
● [243] among the Paez, is done by the system of burning off clearings, a form of cultivation which is widespread among all tropical agriculturalists and is commonly known in America under the designation "milpa system." The term is Central American (probably Aztec) and means "maize field" or "bare surface in the forest," but the latter always in the sense of a burned-over piece of land planted with maize. The Colombian word corresponding to the designation "milpa" is "roza," to which in Peru the designation "chacra" generally corresponds, although there the word is also used for terraced fields that are cultivated regularly every year.

The basis of the milpa system of clearing by burning is an extensive type of agriculture, in which, before sowing, new land is cleared of its growth by burning and after the harvest is (again) abandoned for several years or forever. This type of agriculture is feasible in sparsely settled regions in which there is sufficient land to permit the intervals between the separate burnings of the clearings to be long enough. If the intervals are too brief and the land burned over too often, all kinds of taller growth are eradicated. The grass covering which then forms and grows all through the year makes the land worthless for agricultural use, whereupon a larger population can no longer feed itself from its land. This is demonstrated in large areas of Central America where the dense population living in large urban cultural centers has exhausted the soil with the milpa system to such an extent that today many of these old culture areas are
P treeless, uninhabited grassland.

114 O. F. Cook (p. 323) regards /128/ the simultaneous culti-
241 vation of one-fifth to one-tenth of the available land as a sound form of the milpa system. This corresponds to a clearing cycle of five to ten years. There is sufficient land for this in Calderas. A cleared field is cultivated there once, at most twice in succession, and then it is left to rest at least ten, but usually
C 311 15 to 20 years (Ill. 146 /see p. 264/). The areas used by the Indio villages, then, present a picture completely different from

/129 cont./ p.274 /). The same fencing with the same ladder construction generally also surrounds the house gardens of the Paez farms. In case the houseowner has larger domestic animals, such as cows, horses, and sheep, a gate (puélta) consisting either of a regular lath door or a barrier of horizontal beams is built into the fence surrounding his house. In the villages of the civilized Paez, in the /130/ environs of which tree growth is inadequate for the construction of a wooden fence, bamboo is used for the vertical poles, and bundles of dry maize stalks for the horizontal parts.

The entire agriculture of the Paez is digging-stick cultivation (Ill. 172 /see p. 276/). Hoe culture was originally unknown. The house gardens, only recently laid out after the model of the colonists and in which European plants such as cabbage, cucumbers, and onions are cultivated, are turned over with the spade (pála). The digging stick (āty) consists merely of a pointed tree-trunk or pole, though recently broad iron tips with a socket are being put on the digging sticks more and more. Maize may be sowed throughout the year, but it is generally sowed in April when the rainy season begins. Several men always participate, making holes in the ground about one meter apart in every direction with the digging stick, and putting six to eight maize kernels into each hole. The holes are covered again with only very little earth with the foot, "so that the sprout can come out more easily." The ripening period of ten to 12 months is relatively long. After half a year the field is cleared of weeds once. The harvest period is spread out over approximately half a year, provided that sufficiently large amounts of maize were planted; and for this half year the people practically live "from the stalk." First the young maize (tsót; maize in general, kóty) is eaten half-ripe and only later are the ripe ears harvested and eaten. Every day the men or women go into the field with their bags made of agave fibers and break off only as much as is needed each time for the meal.

Whereas maize may be cultivated at all elevations in Calderas, sugar cane (nyúša) thrives only in the lower, protected localities of the Kokiyó Valley. Its ripening period of two to

/130 cont./

249 three years is very long. Shoots from old sugar-cane plants are used as slips, which are set out by the men in the same way as the maize kernels. A hole is made in the ground with the digging stick at one-meter intervals in every direction from the neighboring plant; the slip is stuck into it and pressed firmly with [462] the hands. The cane is harvested by men or women. Both know [482] how to handle the machete. The men carry the sugar cane home over their shoulders (Ill. 173 /see p.277 /), women stuff the sugar cane into the fiber bags and hang them over their backs, holding the carrying band with their foreheads.

244 Besides maize and sugar cane, the bean (ōs) is of great im- [262] portance for the Paez diet. There are the large, speckled so-called "sow beans" /broad beans/ (Spanish frijol) and the smaller, white beans. /131/ The former are for the most part eaten, whereas the white beans are usually sold. They are sowed either in the vicinity of the house at the foot of trees and shrubs, with three beans always stuck into the ground at a time, or together with maize. In this case, during the maize sowing, three to four beans are put in the same hole with the six to eight maize kernels. In growing simultaneously the beans climb up the maize stalks.

● 243 Wheat (skôtc) is not of importance in the diet of the Paez, [262] for no bread is baked. Nevertheless it is very often planted because it grows fast and thus represents a suitable item for the Paez to sell. 243 If anyone has to buy something, be it fabric for a pair of trousers, 434 a machete, a metal pot, etc., he sows wheat, usually in March/April, and after half a year he can already pocket profit from the sale. It is characteristic of the Paez, however, that they make use of this only when they need something urgently, but not in 243 advance so as to have money on hand in any case. The preparation for wheat sowing is done in the customary manner of clearing by burning. The sower hangs around himself a fiber bag containing the seed grain and, in exactly the same fashion as our sower, starts to broadcast the wheat with his hand in a wide arc. Subsequently the ground is superficially turned over with the shovel, so that the birds cannot pick up the grains. In harvesting it a bundle of stalks is grasped a good hand's breadth under the ears and cut off with the

/131 cont./

243 [251] other hand by means of the semicircularly curved sickle. In case the wheat is not sold immediately, the bundles of ears are tied together and stored under the house roof, above the fire area. Whereas the kernels are shelled off the maize ears by hand by the [237] women as needed, the wheat is threshed. For this purpose a cowhide is put on the floor, a bundle of wheat ears is held securely on the hide with one hand, and with the other hand the ears are beaten with a club until the grains are removed.

244 The other produce used in the diet is planted in the house garden, which likewise is used every year as long as the house is occupied. The yield is generally good because the Paez have learned from the colonists the importance of regular fertilization. Each harvested plot is carefully dug up again with the spade and strewed with the refuse from the house and the collected manure of the cows and horses. Human excrement is not used; it is "too ugly," Everyday, in addition, the kitchen refuse (maize and bean husks, banana peels, arracacha and yuca scraps), as well as the excrement /132/ of the guinea pigs (fits) kept in the kitchen, is scattered in the garden and tossed on the vegetable plots.

The most important garden plant is white cabbage (kólis). The women buy the small plants from a woman in the village who raises them from seed. The planting time is March, when the rainy season begins. Potatoes (ká'ka) are seldom planted. They are very small, have a yellow flesh, and are of poor quality. Sowing time is whenever one wishes. The men make a small hole with the digging stick and put one or two small potatoes in it and carefully cover up the hole again. After a month one can already hill them with the hands, and after four months, harvest them. To do this, the entire family digs them out with their [821] hands. Arracacha (ā's) may likewise be planted throughout the year, but yields the best harvest if it is planted with the full moon. In harvesting it a digging stick is used. Yuca (ānya) is seldom eaten, for the climate is too cold to grow it in Calderas. In the lower villages the ripening period is two years.

245 A very important crop that plays a great role in the diet [262] of the Paez is the banana, which was not native to America originally (Schweinfurt, pp. 504 f.). Two large groups are

/193 cont./

585 help. Since the young men almost never own their own cattle, [422] they must earn the purchase price for this by the sale of agricul- [432] tural products. Wheat is usually chosen for this, since it may be [243] harvested half a year after sowing.

585 For the wedding celebration about 50 men and women are 608 invited, not only relatives, but also friends, among them the sponsors (padrino, madrina) required for the church marriage service. They sit with the bridal couple (nikálo). The parents [291] and guests on both sides arrange themselves informally. The [431] padrino and madrina must give or loan the bridegroom and bride [426] new clothes for this wedding day, but they differ from the ordinary [301] everyday clothing only in that they are newer and cleaner. No 585 special /194/ ornaments of any kind are put on by anyone. The wedding is celebrated in such a way that the church service takes place in the morning, after which the guests go to the wedding house accompanied by music and have a small midday meal, with which, however, only a little chicha is drunk. The festival ox is not yet slaughtered on this day, and not until the "actual" (as the Calderun say) wedding celebration, which takes place about a month later in the house of the bridegroom. The ox is slaughtered in the morning, and in the afternoon the guests arrive, sit down together informally, and eat and drink chicha and brandy copiously. [533] Music is played for this, but no one dances to it. Before the eating [535] begins, when all are still sober, the padrino makes a speech addressed to the bride and groom, in which he says approximately the following: You are now husband and wife, and you, as the husband, should not beat your wife, and you, as wife, should not use any bad words toward your husband. The husband should also not speak ill of his wife, and the wife should obey if the husband commands her to do something and should help him in all things! Then he takes the hand of the bride and gives it to the mother of the bridegroom, who speaks to the bride as follows: You have now been taken into our family and you are to work for your husband and cook his meals for him and make his clothes and arrange everything for him; in addition, you must help me in the house and carry out my instructions, as well as

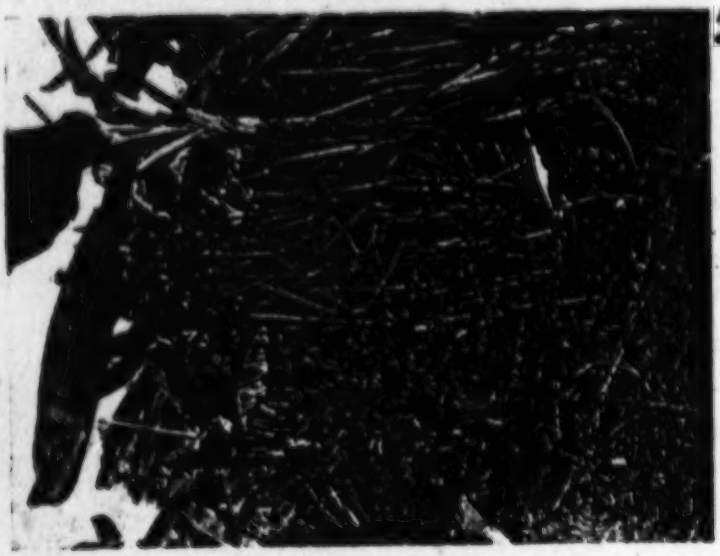
1: Nachtigall--274 E-5 (1952-1953) 1955 SC15 Paez SC15



243
447

Ill. 168. Maize field with fence.

241



Ill. 167. House garden of the Paez.

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15



## Food. Cultivated and Other Useful Plants

The principal food of the Paez Indians is maize, or Indian corn, of which they grow several varieties, belonging to three distinct types, namely, a sweet corn (*tĭulpi*), a soft corn (*kapio*), and the common flint corn. The words *tĭulpi* and *kapio* belong to the Kitšua language, a fact that points to the southern origin of these varieties. Judging from tradition, as well as from the varietal names used elsewhere in the Cauca valley, the flint corn that is grown all over the country may possibly be of northern origin. The Paez language has only one word to designate all varieties of corn, and it is interesting to note that the one now in use (*kutʒ* or *kukĭ*) is quite distinct from that employed in Castillo's time (*kokarí*). It is not unlikely that the present name was introduced by some of the tribes subsequently incorporated with the Paez.

The *tĭulpi*, or sweet corn, is usually eaten roasted or boiled on the cob. Of soft corn, or *kapio*, they make a kind of dough called *χĭoutʒ*, which is the base of several culinary preparations, among them the tortilla (*kuáts*). *Kutʒ* is a gruel made of black corn; *mutĭi*, or *mutši* (the Kitšua *mote*), is prepared by shelling the kernels without disintegrating them. Last, but not least, large quantities of the grain are used in the preparation of chicha (*kcka*).

Beans are generally cultivated along with maize. I noticed two varieties — *us kutʒ*, black beans, and *us kĭ*, red beans. The *asgual*, cited by Castillo as special to the village of Suin, are the seeds of the *Erythrina edulis* Triana, which I collected under the name of *us ual*; they are large, and when boiled taste almost exactly like the common horse-bean (*Faba vulgaris*).

Of scarcely less value as a food-staple are the several varieties of squashes, so generally cultivated and eaten as to have caused Castillo to express the opinion that "most of the Indians would perish should these fail in the province." The larger variety, *ápe-tots* (*Cucurbita maxima?*), is less common, and may have been introduced, although it already existed in Tierra Adentro in Castillo's time; *ápe*, the zapallo or pumpkin (*Cucurbita pepo*), is perhaps indigenous to the region, since the last native name,

The cultivation of potatoes on a large scale /305 cont./ began more
244 or less two decades ago. "From 1925 to 1930 the one who
433 planted the most potatoes was Ezequiel Mulcué, who caused amazement among the people; now the least planted is 20 arrobas," says one informant. Nowadays there are natives who sow up to 200 arrobas in a year, of which only 70 are planted in the "paramo," and they yield better results than the other arrobas planted. Then, we ask, why do the people of Mosoco have their months of hunger?

262 The basic product of the Paez diet is maize. It was in
154 the past and it continues to be so in the present. Psychologi-
[198] cally, they feel completely satisfied when they have maize for consumption. Its absence causes a sensation of dietary dissatis-
● [243] faction. Before the era of the potato, the cultivation of maize and wheat predominated.

461 During the months of July, August, September, and Octo-
464 ber, the natives have little work. This is why those from
166 Vitoncó, San José, Lame, and Suin go and sign up as peons on the fincas of the "whites" on the other side of the Cordillera (Popayán, Corinto, and even in the Cauca Valley). They return toward the end of the year, when the maize and wheat harvests are drawing near. The natives of Calderas, San Andrés, Santa Rosa, and Togoima go to the fincas of Inzá or La Plata. They return in October when the maize harvests are approaching. It must be said that this labor force is excellent and cheap. And for this reason very much in demand.

The natives of Mosoco have sufficient work in their own country.

Clearings /rozas/

241 The term roza is used generically for the extent of land
433 cleared, burned, cleaned, and fenced, ready for planting. It is found on every private property. It has an area of approximately one hectare. Clearings of two or more hectares are rare. An increase in production does not reflect an enlargement of the clearings, but rather their multiplication and the utilization of ever more rugged and /306/ sterile lands. The natives, to

/307 cont./

241 April, May, June, October, November, and December. Natu-
132 rally, these periods of summer are relative and correspond in reality to the temperate zone. In Mosoco and the high parts of the Cordillera, /308/ a fine rain is falling almost constantly, if not an actual downpour. In July, August, and September, the winter is harsh, influenced entirely by the trade winds from the southeast.

Bearing these climatic factors in mind, planting is done during the months of March, April, and May. They take advantage of the rains of these months. This agricultural cycle is common for all of Tierradentro including Mosoco proper. The "páramuna" part of Mosoco is excepted, for the reasons listed earlier.

● 243 Of the cultivable species, maize occupies the dominant place in the agricultural activity of Tierradentro. The preparation of the soil differs somewhat in the temperate and cold thermal levels. Whereas cleaning out and burning the underbrush are sufficient in the temperate one, planting beds are made in the cold one. Maize seed is selected from the best and most filled-out ears, avoiding the small kernels at the points. They believe that they would not fruit, calling them, for this reason, "maize-man," and, on the other hand, calling the big kernels
[842] that yield produce "maize-woman." They make the association that it is the women who have children, even though they do not conceive of fertility without concourse with the man.

243 It is common to have mingas for sowing. In this way the
244 work is soon finished. On the appointed day, eight to ten
476 laborers assemble, with bags full of maize tied at their waists;
[462] they start sowing very early. This is a masculine activity, al-
[184] though in Lame and Mosoco women also participate. The holes are made with a strong, pointed stick at intervals of one meter and 50 centimeters and to a depth of 10 to 15 centimeters. Six or seven kernels are placed in each hole. They bury the frijole next to the logs that remain from the clearing. Peas are also commonly sown there. The seeds of bottle gourds and ahuyama/ squash, /Cucurbita maxima/, which are sown in the maize fields,

/308 cont./

243 are also selected; the larger, round one is regarded as the
244 woman and the less vigorous one as the man. In the cold climates
476 they usually sow, in addition, broad beans and wheat, and in the temperate ones arracacha, manioc, plantains, and other species.

243 In three months, when the maize is man-high, weeding
476 is done. The underbrush is uprooted and left on the same ground to dry out and rot. It serves as fertilizer for the plantings. But the natives have no conception of fertilizers, and any suggestion made in this connection is regarded by them /309/ as a waste of time. There are also mingas for weeding, and boys and even women participate. In about six months the dry and yellow leaves are stripped from the stalks, a task which they call descalzar /to discalceate/; they believe that this makes the tender leaves acquire a dark-green color and the ears grow
[824] strong. The stripped leaves are used to cover the roofs of the ranchos which are built for watching over the plantings and to house the family at harvest time.

243 The fields are attacked by flocks of parrots and chamones
825 /a kind of bird/; they are driven away with scarecrows (kanasá), which are put in strategic places. Squirrels and dogs are also enemies of maize, and to protect it they build traps or use their shotguns. In addition, the women and children constantly go around the fields. Next to the rancho a high platform is often built, from which the integrity of the plantings can be guarded.

243 The natives know that droughts parch the sown ground and
789 an exaggerated winter injures them. When the leaves are scorched
754 and the plant does not make ears, they think then that envious people (the sorcerers) have cast a spell on the maize. In such cases, they call the good curer (té eu) to lift the spell. Protection thus has a magical character (13).

13. Bernal Villa, S. "Magia of Medicina entre los Paeces /Magic and Medicine among the Paez/," p. 245.

/309 cont./

685 The natives do not steal maize. If they need some, they
●243 buy it from their neighbor. Such transactions are made at very
[432] low prices. If someone refuses to sell, that is to say, "is stingy
[623] with maize," the buyer threatens to rob him, although he never
[692] does it if he is a good person, but will if he is bad (sorcerer).
Such thefts are punished by the cabildo.

243 When the ear of maize is filled out and tender (choclo /a
[789] roasting ear/) consumption begins, after the performance of magical practices if the produce is from a new clearing (14).

14. Ibid., p. 246.

Consumption begins at the outer part and all around the field, leaving the central part to turn into dry maize. If someone picks maize from just any part, people comment acidly that he "eats like a dog." The harvesting of the maize is done in one or two days. Relatives and friends are invited to help
[476] and are rewarded with approximately one arroba. The same
[465] amount is also given to those who helped disinterestedly with the clearing and sowing.

243 /310/ An informant from Mosoco says that it is customary
431 among the natives to present relatives and friends with a "carrera" /stretch, row/ of each harvest. Those of wheat and barley are excepted. The carrera consists in harvesting all the "matas" /bushes, sprigs/ that remain around the plantings, since, as we have seen, the harvesting is done from the periphery to the center. The beneficiaries in turn do the same, so that the amounts received are reciprocally returned. This favor to relatives and friends carries with it implicit factors of understanding and affection, for not all receive this manifestation of esteem.

243 The same informant says that the consumption of roasting ears
574 begins with what is called "cura de la labranza" /treatment of the field/, which consists of the following: The owner invites his relatives and friends to a kind of banquet with an abundance of tender-maize cakes /bollos/ or tamales /envueltos/, chicken, and other select dishes.

/310 cont./

243 As may be noted, the magical practices of the tẽ eu are
756 absent, although there still exists that of the eating, which in
789 other parcialidades complements his practices.

249 The cultivation of sugar cane is quite widespread in the
273 temperate thermal level, although the plantings are not extensive and are not pursued for commercial purposes; they serve only for obtaining guarapo (fermented cane juice) for individual and collective labor and for social affairs. Guarapo is an essential part of the domestic economy, in the same manner
249 as coca. It is not produced for public pay. Each house has its
257 sugar mill, either outside or in its interior, but there are no ovens or other accessories for producing panela. The latter industry belongs exclusively to the white or mestizo people.

249 The cultivation of the cane requires three weedings before the first cutting. Three cuttings with good results are generally obtained from each planting.

245 The cultivation of coffee is also very widespread. Its expansion is of recent date, but it already has strong and universal acceptance, like cane and plantains. The method of cultivation suffers from certain deficiencies: the shade is insufficient and inadequate; there is no pruning; the care is not very satis-
[433] factory; many do not have pulping machines. The coffee
245 plantings produce several arrobas per year. The monetary in-
434 come of the natives in the temperate zone is provided basically by
[439] coffee. They sell it to steady and familiar customers for prices
[452] that are usually low. The coffee plantings secure credit for the natives; they often collect money or merchandise against a future
245 harvest. Coffee has permitted them /311/ to acquire dishes, to
434 modify their clothing, to enrich their agricultural equipment,
177 to buy every once in a while the drugs of the "whites." At harvest time they eat meat regularly, and they are also able to pay wages for the improvement of their fincas. But, above all,
[273] it opens the doors of the liquor stores to them. They consume considerable amounts of alcoholic beverages. They have not yet learned to make good use of their monetary income.

/311 cont./

243 Wheat is cultivated with special emphasis in the areas of Lame, El Cuartel, La Troja, and Vitoncó. It is destined primarily for sale. It is planted along with maize, although there are already clearings intended exclusively for its cultiva- [412] tion. They reap it with knives, rarely with sickles. They do not bind it into sheaves, but make bundles and hang it from the eaves or beams of the house. When dry, they thresh it with wooden clubs /masas/ and separate out its husks by exposing it to the [256] wind. They grind it at once in hydraulic mills built by them themselves and take it to market. They have no sifters to separate the bran.

128 Below /see pp. 25-33 / we present a statistical table on 241 the production of the various species cultivated by 25 families 433 of Mosoco, 8 of Lame, and 15 of San Andrés including that of [563] some mestizos and whites, marked with an asterisk, in order to make some comparisons and to estimate the volume of production. We specify the percentage of the production intended for sale. For obvious reasons, we have omitted the names of the family heads, identifying them solely by number in order. The statistical data correspond to the production in the year 1953. [124] In spite of the fact that this type of investigation presents some [123] difficulties, owing to the reluctance of people to reveal the data on their production they are in general completely trustworthy, since they were collected after a firm interpersonal relationship had been established between the investigator and the person investigated. In addition, they appreciably agree with our observations noted in "General observations" on Páez agriculture.

/312/ Potato cultivation in Mosoco

244 We have deliberately omitted anything about the cultivation of potatoes in order to deal with it more thoroughly.

The methods of cultivation differ somewhat from those commonly practiced in the other parcialidades. The soil is prepared in beds that follow the direction of the slope. The

The

/312 cont./

244 pluviometrical system in this region is relatively high, and the
[134] soils are saturated with moisture. As a result, this method of making the beds pursues a protective aim for the seeds and fruits. Each bed is raised by a thickness of 60 centimeters, with a distance of one meter between one and the next. The formation of the beds has two stages: the molding /moldeada/ and the raising /alzada/. The former consists of lifting the grass covering and folding it over itself, following the capricious undulations of the ground. It is left like this for several weeks, while the grass completely rots away. This is the only fertilizer. Then comes the planting and after this the raising, an operation which consists of covering the molding with the crumbled earth taken from the part where the grass cover was lifted. In this fashion, the beds have abundant soil in which the roots can grow. The planting does not require any weeding.

In the region that the people of Mosoco call "paramo,"
● [243] potatoes are planted without order or rows of any sort. In Moras-Mosoco, as in San José, Lame, Tumbichukue, and Vitoncó, two rows of maize are planted at the edge of the beds and within them the potatoes, very close together and without any sort of order. Frijoles, broad beans, peas, or cabbages are also planted
[243] there. Cultivation is multiple and thus exhaustive. After this harvest, wheat is sown, and then the land is left to lie fallow for three or four years, after which the process is repeated. Naturally, these collective sowings rapidly exhaust the soils. Hence, the May and June sowings yield poorly and usually are lost.

The work is done by the members of the family. Mingas
[476] are still in force as a system of collective labor. They are usually
[464] attended by consanguineous and political familiars. Contract labor is common with Guambiano natives. Mosoco day-laborers are not encountered.

The potato harvest is selected into three classes: large, seed, and birucha. The first serves exclusively for the market, while
000 the last is for family consumption. /In the original text, the following tables for Mosoco, Lame, and San Andres, with the observations deduced from them, appear on two sheets inserted between pages 312 and 313./

## MOSOCO

| Fams. | Maize | | | | Wheat | | | |
|---|---|---|---|---|---|---|---|---|
| | A | C | V | % | A | C | V | % |
| 1.* | 120 | 120 | ... | ..... | 15 | 15 | ... | ..... |
| 2. | 60 | 60 | ... | ..... | 15 | ... | 15 | 100.0 |
| 3. | 20 | 20 | ... | ..... | 10 | 6 | 4 | 60,0 |
| 4. | 44 | 39 | 5 | 11,3 | 12 | 4 | 8 | 66,6 |
| 5. | 18 | 18 | ... | ..... | 10 | 1,5 | 8,5 | 85,0 |
| 6. | 12 | 12 | ... | ..... | ... | ... | ... | ..... |
| 7. | 5 | 5 | ... | ..... | 53 | 8 | 45 | 84,9 |
| 8. | 20 | 20 | ... | ..... | 10 | ... | 10 | 100,0 |
| 9. | 20 | 20 | ... | ..... | 45 | ... | 45 | 100,0 |
| 10. | 24 | 24 | ... | ..... | 15 | 15 | ... | ..... |
| 11. | 3 | 3 | ... | ..... | 6 | 4 | 2 | 33,3 |
| 12. | 8 | 8 | ... | ..... | 6 | 6 | ... | ..... |
| 13. | 10 | 10 | ... | ..... | 10 | 10 | ... | ..... |
| 14. | 23 | 23 | ... | ..... | 6 | 6 | ... | ..... |
| 15. | 20 | 20 | ... | ..... | 20 | 5 | 15 | 75,0 |
| 16. | 16 | 15 | ... | ..... | 20 | 10 | 10 | 50,0 |
| 17. | 12 | 12 | ... | ..... | ... | ... | ... | ..... |
| 18. | 24 | 24 | ... | ..... | ... | ... | ... | ..... |
| 19. | 25 | 23 | 2 | 8,0 | 9 | 9 | ... | ..... |
| 20. | 16 | 16 | ... | ..... | 25 | 5 | 20 | 80,0 |
| 21. | 12 | 12 | ... | ..... | 40 | 16 | 24 | 60,0 |
| 22. | 10 | 10 | ... | ..... | ... | ... | ... | ..... |
| 23. | 12 | 12 | ... | ..... | 45 | 4 | 41 | 91,1 |
| 24. | 16 | 16 | ... | ..... | 20 | 4 | 16 | 80,0 |
| 25.* | ... | ... | ... | ..... | ... | ... | ... | ..... |

## LAME

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1.* | 30 | 30 | ... | ..... | ... | ... | ... | ..... |
| 2. | 25 | 25 | ... | ..... | ... | ... | ... | ..... |
| 3. | 8 | 8 | ... | ..... | 3 | 3(2) | ... | ..... |
| 4.* | ... | ... | ... | ..... | ... | ... | ... | ..... |
| 5. | 35 | 35 | ... | ..... | 20 | ... | 20 | 100,0 |
| 6. | 80 | 80 | ... | ..... | 5 | .(2) | 5 | 100,0 |
| 7. | 20 | 20 | ... | ..... | 2 | 2(2) | ... | ..... |
| 8. | 50 | 50 | ... | ..... | ... | ... | ... | ..... |

Note: A, indicates the arrobas produced; C, arrobas consumed; V, arrobas sold; and %, the percentage sold. /The commas in the figures should be read as points in the translation to English./

2. Loss of the harvest.

241
433 From the above table, and relying exclusively on the data given there, we can deduce the following observations:

1. The production of Mosoco is superior to that of Lame, both in quantity and in the variety of species cultivated.

2. The numerical data indicate that there is underproduction, and for that very reason it may be deduced that there is underconsumption, although these data are rough estimates, since the only approximately exact figures that the natives keep are for the production of potatoes.

[243] 3. The production of wheat, garlic, and potatoes is in-
[244] tended almost exclusively for the market, like that of barley, the production of which is not included in the statistical table, because we only have three figures of Mosoco and three for Lame. On the other hand, the production of maize, frijoles, barley, broad beans, ullucos, and nasturtium tubers is intended almost wholly for internal consumption.

[243] 4. Maize is the basic article of consumption, but the production given does not reflect this fact. Nevertheless, it does not include the amount consumed as roasting ears.

5. Losses of the harvest are frequent in Lame, owing to the lack of fertilizers.

[276] 6. Underproduction is compensated for by a larger con-
[262] sumption of coca (Lame) or by the acquisition of other food
[464] items such as panela, lard, bread, and coffee (Mosoco). On the other hand, underproduction explains why the natives go and sign up as day laborers on the haciendas of the "whites."

SAN ANDRES

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| Fams. | Maize | | | | Manioc | | | |
|---|---|---|---|---|---|---|---|---|
| | A | C | V | % | A | C | V | % |
| 1.* | 50 | 50 | ... | ..... | 200 | 160 | 40 | 20,0 |
| 2. | 29 | 24 | 5 | 17,2 | 64 | 53 | 11 | 17,1 |
| 3. | 9 | 9 | ... | ..... | 25 | 25 | ... | ..... |
| 4. | 80 | 80 | ... | ..... | 30 | 30 | ... | ..... |
| 5. | 3 | 3 | ... | ..... | 85 | 85 | ... | ..... |
| 6. | 30 | 30 | ... | ..... | 25(3) | ... | ... | ..... |
| 7. | 2 | 2 | ... | ..... | 100 | 100 | ... | ..... |
| 8. | 12 | 12 | ... | ..... | ... | ... | ... | ..... |
| 9. | 50 | 40 | 10 | 20,0 | 60 | 35 | 25 | 41,6 |
| 10.* | ... | ... | ... | ..... | ... | ... | ... | ..... |
| 11. | ... | ... | ... | ..... | 60(3) | 35 | 25 | 41,6 |
| 12. | 8(3) | 8 | ... | ..... | 50 | 25 | 25 | 50,0 |
| 13. | 16 | 4 | 10 | 71,4 | 150 | 75 | 75 | 50,0 |
| 14.* | ... | ... | ... | ..... | 500(6) | ... | ... | ..... |
| 15.* | 40 | 40 | ... | ..... | 500(6) | ... | ... | ..... |

/A = arrobas produced; C = arrobas consumed; V = arrobas sold; % = percentage sold. The commas in the figures should be read as points in the translation to English./

3. Personal estimate of the author.

6. Informant's estimate of the future harvest.

7:Hernández de Alba E-5,Y(no date) 1948 SC15 Paez SC15
Moguex



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[177] Some had wooden doors and windows, and were built with nails and wires, though most were still made with vegetable materials.

The modern *Moguex* house has two rooms. The main one, entered through a small door, serves as storeroom for goods to be sold, reception hall, dancing place, and a room in which to keep watch over the dead. The other is a pantry for provisions and drinks; here are kept kitchen utensils. In the center is the fireplace and around it dried cowhides or platform beds made of horizontal poles tied to stakes driven in the ground. One's neighbors aid him to build his house, transporting heavy timbers over light rollers and singing rhythmically as they heave together. If the owner of a new house is a man of means, he pays for a feast of benediction or consecration carried out with a Catholic priest, a godfather, and a godmother.

354 352 476 461 554 778

The *Páez* does all this and in addition puts some pieces of silver money under his house to assure his good fortune. In the main house he places the metate on stakes, and in a secondary house, the press for extracting wax from laurel, one or more troughs or hollowed trunks, and large jars for chicha and guarapo. From the roof frame hang bags, or "mochilas," of netted hemp for belongings. There is also a bamboo candlestick, the wooden feast drum, sometimes a tiple or small guitar, and, nailed to the wall, a spindle. Outside, the loom stands against the wall Beyond it is the sugarcane mill, which is made of a section of tree trunk with a hole above a projection on which the cane is pressed by hand with a rod which crosses the hole. Some mills consist of two or three wooden cylinders rotated by animal power.

352 415 353 354 524 283 404 286 249

In each maize field is a small, temporary house and a high platform where a watchman frightens the parrots and parakeets with periodic cries and motions.

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Each *Páez* group today has its communally built pueblo, with "bahareque" buildings grouped around a rectangular plaza: a church, with its arched portico and small tower in imitation of Colonial architecture, a house for the priest, a school, and two or three large houses for meetings and fiestas, where they dance, sing, and sleep during fiesta days. But ordinarily, the people remain at their distant houses and fields, and do not live at the pueblo, the only permanent inhabitants of which are a few Whites and Mestizos.

177 361

### ENGINEERING WORKS

491 499

The Spaniards found bridges which they described as "weak and flexible bridges of bamboo" and "bridges of vines." A territory so broken and crossed with so many rivers and canyons naturally stimulated the *Páez* in the construction of bridges and the laying out of roads. Today they make four kinds of bridges: (1) A simple vine or cable stretched across the river; (2) a kind of wooden stairs placed